CHRISTIAN SCIENCE EXAMINED

"Prove all Things"

HENRY VARLEY

LIBRARY OF PRINCETON
MAR 29 1900
THEOLOGICAL SEMINARY.

BP195
.V81
COPY 1
Division
Section
No.

CHRISTIAN SCIENCE EXAMINED

BY

HENRY VARLEY

"Prove all things"

NEW YORK CHICAGO TORONTO
Fleming H. Revell Company
Publishers of Evangelical Literature

Copyright, 1898
BY
FLEMING H. REVELL COMPANY

Introduction

We do not think it necessary to make any apology for this criticism of Christian Science. We are aware that the statements are vigorous, but it must be remembered that they are written in defence of righteousness and truth. The authoress of "*Science and Health*" certainly cannot affect surprise that when she writes "Christian Science is demonstrably the Logos," and that "outside Christian Science all is error," the position she assumes necessarily invites serious attention. We have therefore subjected a number of Mrs. Eddy's propositions to careful examination, and are content to leave the results of our work to the ordinary intelligence of our readers. It is a singular fact that a lady whose personal amiability is so pronounced should have committed herself to such a large number of illogical and grotesque propositions as those contained in this volume of 700 pages. It is a remarkable comment upon the vaunted intelligence of the last decade of the ninteenth century that such a weak and puerile volume should be regarded as of

equal, if not of higher authority to the followers of Christian Science than the Scriptures themselves. We presume that Mrs. Eddy chose to make the "hub" Boston the chief residence of Christian Science because it is the centre where, as in Athens of old, every new thing under heaven, true or false, is welcomed. With a great temple devoted to Spiritism that has cost $500,000, it is not astonishing that $300,000 should be forthcoming and devoted to the erection of the mother Church of a system which is neither Christian nor Scientific.

The tendency to go after what are known as "the occult sciences" is not producing good nor advancing the cause of truth. To attempt to uncover that which God intended to remain hidden has in it the element of the worst form of presumption. It is written, "Secret things belong unto God, but those that are revealed, belong to us and to our children."

HENRY VARLEY.

New York, Nov. 1898.

CHRISTIAN SCIENCE EXAMINED

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

We have been repeatedly asked as to the truth or otherwise of the cult which has recently come to the front known as Christian Science.

Its author, or possibly we should say its discoverer, is a Mrs. Mary Baker Eddy. It was in the year 1866 that this extraordinary Science so called was discovered. The prefix "Christian" does not appear to be consistent. The term Science means, "truth ascertained," or "knowledge arranged under general principles."

Now that which strikes the student of Christianity is the statement and arrangement of clearly defined truths made known by the Lord Jesus Christ and contained in the Scriptures. That which strikes the reader of Mrs. Eddy's ponderous volume is its repeated contradictions, denials, and grotesque misrepresentations of the person, teaching, and work of the great founder of Christianity.

As of Christianity it may be said it is Christ and His teachings, so this recent theory represents Mrs. Eddy and her teachings. To call the strange and illogical statements scientific in the

sense of ascertained truth, is simply false. To identify the word Christian with the crude and contradictory statements made by Mrs. Eddy is neither just nor honorable.

The teachings of the Scriptures are directly contrary as we shall see, to those put forth. If Science be what we have just defined, then there is no science in this pretentious volume. We are not surprised at the statement of one of her critics that "Christian Science is neither Christian nor Scientific."

Mrs. Eddy does not appear to be conscious of the fact that if her theory discovered in 1866 be true, then the centuries which are past were centuries of the grossest darkness. These are her own words, "outside of this Science all is error." That the Bible and Christianity have been wholly misunderstood and hopelessly confused, until what Mrs. Eddy calls "Christian Science" was discovered by her in 1866 is the assertion of a disordered brain, rather than that of a sober-minded thinker. She declares that neither human tongue nor pen taught her this science.

MRS. EDDY'S REMARKABLE EXPERIENCES

Furthur, she believes that she had remarkable preparation for her work. She writes, "Even

when I was a child my life was different, there were many strange things in it." For all this, Mrs. Eddy's life does not appear to have been cast in the prophetic mould. In her youth she was a member of an orthodox Congregational Church, but has since departed from her first faith. Three times led as a bride to the altar, the current of her life shows her fairly abreast of the desire for marital affinities as also for social and large monetary successes.

Lest we should do Mrs. Eddy an injustice we quote the words of one of her disciples who has recently visited London. This lady says, "When I was cured I became a student under Mrs. Eddy in the Massachusetts Metaphysical College, the great nursery of Christian Science Healers. The course of training at the college was somewhat expensive. Three hundred dollars was the price for each pupil, and Mrs. Eddy admits that this was 'a startling sum for tuition lasting barely three weeks.' We students, who have since been privileged to become healers, consider, however, that $300 was a small sum indeed to be paid for the impartation of this divine knowledge."

Now if Christian Science has rediscovered Christ's method in healing disease whence comes the heavy charge of $300? We cannot help ask-

ing, Is this money or mercy, which? Three hundred dollars payment is a principal factor in the Christian Science College programme. This was not the case with the Apostle Peter. He did not hesitate to say to Simon Magus, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money" (Acts viii. 18).

It certainly was not in the back side of Horeb that Mrs. Eddy spent forty years in preparation for the "rôle" of the modern prophetess. She granted some time since an interview to one of the New York writers. This was published in the New York *World*. According to this statement "Mrs. Eddy lives in a large and sumptuously furnished mansion, and in addition to this home in Concord, N. H., she also owns a house in Boston, and a fine country residence in Roslindale. She appeared before the interviewer in elegant dress, and with noticeable display of diamonds."

Of course we do not judge Mrs. Eddy, nevertheless we cannot see in her manner of life and experience, warrant for her assumed divine preparation. We are not ascetics but we are bound to take some stock in common sense, and think soberly concerning what is written.

We admit that there is a difference between Mrs. Eddy and the great majority of men and women. The difference however cannot be said to be found in her superior intelligence or personal spirituality, but in directions from which every instinct of true manhood and womanhood must shrink, viz, in the extraordinary claims which she puts forth, as having been called as a chosen instrument in the hands of Divine providence to formulate a scientific system which, when examined, reveals itself as one of the most fanatical and illogical ever ventilated in a volume of 700 pages.

"CHRISTIAN SCIENTIST" ASSUMPTIONS

One of the astounding assumptions of those who are called Christian Scientists is, that directly the system is examined or criticised, you are politely informed that "you do not understand Mrs. Eddy." The position is so admirably stated by a well-known writer that we quote his striking words:

"I think, too, that I have a right to complain that Mrs. Eddy does not give me a fair chance in the attempt to understand her Science. For heretofore I have been in the habit of using my eyes, and ears, and other senses, in the study of

the world and its contents, but the founder of Christian Science will not allow that I have any eyes or ears. She even strips me of my mortal mind, and being a common mortal, and not deity, I feel my loss keenly.

In fact, she so denudes, strips and empties me of all my ordinary belongings as a human being, that I feel like the thinnest spook or ghost that ever "came down the pike."

If she would only permit me to put on my glasses, and use my eyes, in a word to be clothed and in my right mind, I think I could understand her in part. For nobody, neither the adherents, nor the founder of Christian Science understands all that Mrs. Eddy has written. She has dumbfounded the dictionary itself. No wonder Mrs. Eddy writes, "he that decries this Science does it presumptuously." This assumption of superiority on her part and either ignorance or inability to understand her on the part of others is characteristic of the authoress of "Science and Health."

No one could come in contact with Mrs. Eddy. read her sermons, or listen to her addresses without being attracted by what may fairly be regarded as a striking personality.

Her spirit in one sense is admirable. Though

we freely admit this, we are bound to ask, does truth belong to and lie within this attractive mannerism? That is the question. We may not forget that honey was distinctly forbidden by God to be mixed with any of the sacrifices offered under the Mosaic law. Salt on the contrary was to be constantly used.

The teaching clearly is, beware of natural sweetness in dealing with truth. Christ did not say to His disciples, "Ye are the honey of the earth," but He did say, "Ye are the salt." Salt is not honey. Truth is never more likely to be mingled with error than when ministered by those who, as Satan, can transform and present themselves in the garb of an angel of light. The woman who introduced the corrupting leaven into the pure meal in the Gospel and leavened the whole lump has many descendants. Truth however stands before sweetness.

We have no manner of doubt that if Satan himself were to become incarnate and visit Boston or New York he would affect the highest type of culture, polish and gentlemanly bearing. A deformed presence does not represent the present day methods of the "god of this world." His are the tactics of a dazzling fascination.

MRS. EDDY'S "SELF-EVIDENT" PROPOSITIONS

But we proceed to define so far as we can Mrs. Eddy's position. She denies the existence of matter and says "God is all." Here is her main postulate. Let us examine the foundation. Mrs. Eddy writes, "The fundamental propositions of Christian Science are summarized in the four following, to me self-evident propositions:

"1. *God is all.* 2. *God is good, Good is mind.* 3. *God, Spirit, Being, all,* nothing is matter. 4. *Life, God, Omnipotent, Good,* deny *Death, Evil, sin, disease, . . . Disease, Sin, Evil, Death,* deny *Omnipotent, Good, God, Life. . . .* There is no pain in truth and no truth in pain! no matter in mind and no mind in matter! no nerves in intelligence and no intelligence in nerves. No matter in Life and no Life in matter. No matter in Good and no Good in matter."—*Science and Health,* p. 7.

How to take seriously this remarkable jargon of words is the difficulty. A more hopeless mixing up of terms surely never had presentation. How to extract any intelligible meaning is almost impossible.

Take the first proposition, "God is all." This is said to be self-evident. This is not self-evi-

dent. Space is not God. The air is not God. The ocean is not God. Continents, lands, rocks, whales, elephants, etc., evidently are not God. These are all God's Creation, but Mrs. Eddy must not confound the Creator with the work of His hands.

When logic ignores self-evident facts it becomes folly. The passages in the Scriptures over which Mrs. Eddy has stumbled, in which the words are written, "One God and Father of all, who is above all and through all, and in you all," and again that "God may be all in all," as the contexts clearly show have no such meaning as this postulate suggests. Clearly God is not all but is to be distinguished from matter. Mrs. Eddy's self-evident truth is evidently false.

Take postulate No. 2, "God is good, God is mind, Good is mind." The two former members of this statement are as real and true as the existence of God. To make the truth contained in these words a discovery, as Mrs. Eddy does and a fundamental proposition belonging to Christian Science is simply nonsense.

To add that "Mind is Good," is Mrs. Eddy's way of reaching a logical conclusion which is necessary to sustain her third proposition. God's mind is good. Man's mind may bring forth

good, or it may be and is the birthplace of terrible sin and fearful evil. This has been and is common experience, self-evident in human history and in the domain of hard fact which Mrs. Eddy's logic cannot overthrow. Proposition two, therefore, is partly true and partly false. Again Mrs. Eddy's self-evident proposition is proved to be evidently unsound.

MRS. EDDY'S ASSERTIONS EXAMINED

The third proposition comes next. "God, Spirit, Being, all, Nothing is matter." We are here simply dealing with absurd assertion. It is Mrs. Eddy who says, "God being all, nothing is matter." We have seen that matter is not God, but His creation, His material production, always to be carefully distinguished from the spiritual personality set forth in the words of Christ Jesus, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 24). Mrs. Eddy must not throw dust into the eyes of her hearers and readers by these absurd postulates. Once more we see that the third fundamental proposition of Christian Science is false.

The fourth proposition shows clearly the branching out of error in all directions. "Life, God, Omnipotent, Good, deny Death, Evil, Sin,

Disease." Wonderful logical deduction certainly. It is to be noticed that Mrs. Eddy regards this position as invulnerable, for she adds, "Disease, Sin, Evil, Death, deny Omnipotent, Good, God, Life." Surely no greater folly was ever committed than the attempt at placing one set of terms over against another set, in order to the exclusion of whichever you favor or dislike.

We are reminded of the school game of French and English, with this difference. Mrs. Eddy makes her terms to engage in a game of exclusion which, despite her logical conclusions, will not and cannot be excluded. What is the use of denying and excluding disease, sin, evil, and death. They all exist and are sadly familiar facts in human experience everywhere. Mrs. Eddy's logic neither diminishes their power, nor destroys their real presence. Whatever may be the best way of dealing with these evils which we all deplore, it cannot certainly be found in ignoring their existence and presence.

To utter falsehood cannot serve the interests of truth, even though the untruth be a logical deduction and a fundamental proposition of Christian Science. But we proceed with the examination of Mrs. Eddy's words, "Disease, Sin, Evil, Death, deny Omnipotent, Good, God, Life."

What is meant by the word *deny* in this statement? It appears to be used here in the sense of excluding, which is not its meaning. One of the difficulties in dealing with Mrs. Eddy is that she constantly uses words in a sense that is not contained in their philology. She reveals great want of knowledge in this respect.

Now a good practical definition of Omnipotence is given by our glorious Lord when He said, "All power is given to me in heaven and on earth," but who would dream of making these words to exclude the freedom of the human will, or that the power which exists in the Niagara current and cataract is not separate from and to be carefully distinguished from the meaning which belongs to our Lord's words.

Take another example. Our Lord says, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." Did the fact of the Lord's welcome words that He is the resurrection and the life, and that the believer in Him shall never die, exclude the fact that sin is, or that death is? Surely not.

Once more the Lord says, "I beheld Satan as lightning fall from heaven." Mrs. Eddy says there is no such being as the devil. Whose testi-

mony is to be received? If the statement of Mrs. Eddy be true then the moral integrity, that is, the truthfulness of the Lord Jesus no longer exists.

SELF-EVIDENT FALLACIES

The attempt to exclude existence of disease, sin, evil, or death, by Christian Science logic is untrue. This is self-evident. Mrs. Eddy says "there is no pain in truth and no truth in pain." Here is another conclusion reached by logic, but we ask, Is there no truth in pain? What! have all the afflicted and suffering people of the earth been cheating us? Have the testimonies given of excruciating pain and agony being felt, been false? Has the sick chamber been the birthplace of lies? Mrs. Eddy in substance answers, "Pain is feeling, and to the Christian Scientist the sense of feeling does not exist. Feeling belongs to matter and cannot exist where all is mind." What can be to me more irrational than such a rejoinder?

Feeling belongs to the mind. Feeling the sense of physical pain as distinguished from the mind belongs to the body, that is to matter, to the material. To say that "there is no mind in matter and no matter in mind," is to deny the existence

of the connection and community of condition which does exist between mind and matter. Mrs. Eddy's postulate is again proved untrue and her conclusion false.

Once more she affirms, "there are no nerves in intelligence, and no intelligence in nerves." Now science teaches that the nerve centres are all connected with the brain. The brain being the seat of the intelligence communicates through the nerves to all parts of the body, the nerves on their side maintaining connection with and sending messages to the brain.

Whether the nerves are as intelligent as Mrs. Eddy is, we will not determine, but that the intelligence of the brain and the nerves of the body are connected and united is as certain as the fixed stars. And yet in the face of ten thousand conclusive proofs and in direct opposition to the great metaphysical thinkers and writers, Mrs. Eddy had the temerity to write the foolish words which we have quoted.

It may be asked to what end did Mrs. Eddy essay these propositions? To formulate and give currency to what the Apostle describes as a "latter day delusion." It is remarkable that the title given to this system, "Christian Science" should have been indicated and actually

warned against. These are the words the "oppositions of Science falsely so called."

The word of God could have no words of warning against or opposition to true science, *i. e.*, "ascertained truth." True science and the truth of God must agree, though imperfect perception may hide the fact from our present knowledge or view.

Mrs. Eddy, as we have seen, denies the existence of matter and rejects physical phenomena, and yet in the face of her own premiss, asks that the basis of the Christian Science platform should be rested upon and accepted, because of certain physical results which may be seen at their meetings, and in the experience of some of their members.

MRS. EDDY AND THE FIVE SENSES

That we should do Mrs. Eddy no injustice we quote her words, "The five senses are the physical avenues and instruments of human error." Also, "mortal mind judges the evidence from the material senses until science obliterates this false testimony." Surely we may ask what was the condition of Mrs. Eddy's mortal mind when she wrote these words:

"Here we are at the seaside. We hear the

sound of the waters, we feel the strength of the wind, we imbibe the air and ozone of the ocean, we look out upon a bright and welcome scene of varied beauty." Nearly all our senses are sharing in the beneficent functions common to their use, and yet Mrs. Eddy says these senses are the physical avenues of human error, and that science is to obliterate their false testimony.

Frankly we do not want science to do this, and as for desiring to obliterate the power of the senses, we should regard such desire as a proof of insanity, and the subject of such desires as crazy. Hearken once more to this extraordinary teacher, "What is termed disease does not exist."

What have the soldiers suffering from yellow, typhoid, and malarial fevers, to say to this? Is it that they were all deceived, subjected to Cuban hallucinations which misled them through their physical senses. All the reports sent by General Shafter in regard to the thousands of soldiers incapacitated by disease, all was delusion of the senses. Mrs. Eddy says so. These are her words, "What is termed disease does not exist."

The hopeless inconsistency of Mrs. Eddy is brought out at this point very strongly. After the denials as to matter, the senses, and non-ex-

istent disease, she writes, "Christian Science changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, and restores diseased bones to soundness." Surely these are physical effects and belong to matter. In the face of these proofs which she gives in order to sustain Christian Science, Mrs. Eddy says that "matter has no being, that all is mind," and "what is termed disease does not exist." No wonder that another of her critics says, "I submit therefore that she rules her own testimony out of court, and leaves herself without a demonstration. And surely I am not to be blamed for failing to be convinced by the proof which she herself has made impossible."

We may ask how is it possible for Christian Science to heal disease which does not exist? and restore to health matter which has no being? If our readers feel that we are pressing Mrs. Eddy strongly, it must be borne in mind that she actually believes that her strong position is logical inference and conclusion.

Our criticism is not made in any spirit of unkindness or for other interests than those of truth. We know that criticism may be unjust and eminently unkind. This we deprecate and shrink from, but in order to soundness of state-

ment and the uprightness of the walls of the temple of truth, we use criticism as the builder uses his plumb line and his spirit level. Criticism of this character is as essential as uprightness itself.

Mrs. Eddy's metaphysics are as hazy and void of real proof of clear thinking as her theological definitions are. Known as "the science which investigates the first principles of nature and thought," the authoress of *Science and Health* writes an incoherent mass of words and sentences which suggests a mere tyro after Aristotle. Asserting an impersonal nature on the one hand, and her own fanciful conceptions of "the science of mind" on the other Mrs. Eddy's book leads into a mental quagmire. It certainly is not matter for surprise that her large circle of friends seek refuge in what they call "the deep and profound thinking of the new apostle of Christian Science." It is impossible to discern what she does mean. Words are used by Mrs. Eddy and construed to mean what they never implied, meant or contained. A volume needs to be written entitled "Christian Science Philology, a Dictionary setting forth Mrs. Eddy's meaning of the phrases used in *Science and Health.*" At the present time it means floundering in a morass of misap-

plied and unmeaning words, sentences and paragraphs. We are reminded of the clever handwriting of a recent expert of whom it was said, "He could write two hands, one he could not read himself, the other no one else could." One thing is evident Mrs. Eddy's claim to the making known of anything really new or original in her entire volume is a statement as destitute of truth as that in which she writes "that the Bible has been her only guide and text-book in the straight and narrow way of Christian Science."

MRS. EDDY AND THE BIBLE

We pass now to notice Mrs. Eddy's position in relation to the Word of God. These are her own words, "The Bible has been my only text-book, I have had no other guide in the straight and narrow way of this Science." Let us hear what she writes concerning the Almighty Creator, remembering especially the account which is given in Genesis, Chaps. i., ii.

Our readers would do well to refer to them, and then compare with Mrs. Eddy's written words. She writes, "To regard God as the Creator of matter, is not only to make Him responsible for all the disasters, physical and moral, but to announce Him as the source! and so make

Him guilty of maintaining perpetual misrule in the form and under the name of natural law." —*Science and Health*, p. 13.

Now let us hear the testimony of the Bible, "Thus saith the Lord, the Holy One of Israel and His maker—I have made the earth and created man upon it; I, even my hands, have stretched out the heavens and all their host have I commanded" (Isa. xlv. 11, 12). Again, "For thus saith the Lord that created the heavens, God Himself that formed the earth, and made it, He hath established it, He created it not in vain, He formed it to be inhabited" (v. 18).

Again, "In six days the Lord made heaven and earth, the sea and all that in them is" (Ex. xx. 11). "The everlasting God, the Lord, the Creator of the ends of the earth" (Isa. xl. 28).

So also the New Testament. "In the beginning was the Word, and the Word was with God, and the Word was God—All things were made by Him, and without Him was not anything made that is made" (John i. 1–3). "By whom also He made the worlds" (Heb. i. 2). So also the Lord answering the Pharisees concerning the unlawful putting away of the wife in the days of Moses. "And he said, Have ye not read that he which made them at the

beginning made them male and female" (Matt. xix. 4).

Now seeing that the earth, the seas, and the creatures that are in them are formed of matter, of substance, of material, and can be handled, and seen, it is obvious that Mrs. Eddy's statement is false. To say that the Bible has been her text-book and guide is untrue. Her assertions directly contradict the teachings of the Bible.

It is appalling how Mrs. Eddy can write such words. To speak of the Creator's beneficent working as "the cause and source of all physical and moral disaster" is blasphemy. To represent the Blessed God as responsible for maintaining perpetual misrule because He is the Creator of matter, and has formed it into thousands of living creatures both with and without mind and intelligence is monstrous.

But to proceed. Mrs. Eddy gives another definition of God, "God is infinite, He is neither a limited mind nor a limited body. God is love, and love is principle, not person." (No and Yes, page 28.) What confusion of thought is found here. "God is infinite," "God is love." This is not a discovery dating from 1866. These definitions are not Mrs. Eddy's nor are they the

property of Christian Science. The Church of Christ has always held these truths.

The following words are Mrs. Eddy's, "God is neither a limited mind nor a limited body." Here is a strangely expressed truism which no one would think of denying, and yet it is paraded as a proposition of Christian Science.

"LOVE IS PRINCIPLE NOT PERSON"

But what shall we say to the expression "love is principle, not person"? What! Love not personal! How can love be separated from personality? To say that God is love only, is to deny His power, His infinity. That is limit and contraction. Again, Is love principle? Does Mrs. Eddy love in principle? If so, how is it exhibited?

Love must have objects to rest and expend itself upon. Love must be personal. It is a person who loves. The husband's love for his wife is personal. The wife is a person. She is not a principle. The mother's love is a personal possession. It is not intelligent to call love principle. Love is governed by and should be subject to right. Love must in the nature of things, exist in the person and cannot be defined as "principle opposed to and excluding the term person."

This is Mrs. Eddy's position, and it is absurdly false.

Principle means a beginning, or origin, a fundamental truth. It is this hopeless mixing up of terms and words without thought, or knowledge of their meaning which marks Mrs. Eddy's volume from beginning to end.

Here is another proof that the Bible has not been Mrs. Eddy's guide. She writes, "The theory of three persons in One God (that is a personal Trinity or Tri-unity) suggests heathen gods, rather than the one ever-present *I Am*."—*S. and H.*, p. 152. This is the teaching of Unitarianism which Mrs. Eddy evidently has copied. This is not a discovery dating from 1866.

Like the Unitarians, Mrs. Eddy has stumbled over the modern term person. The word is a Latinism. It is not found in the revised text of the New Testament. To apply the term person to each member of the Godhead revealed in the Bible as we do to distinguish one man from another is not admissible.

Christ Jesus had tangible bodily form and local presence on earth. Neither the Father nor the Holy Spirit are spoken of as possessed of bodily form or presence as the Lord Jesus Christ was. Our Lord said, "God is a Spirit." And again to

the Jews concerning the Father, "Ye have neither heard His voice at any time nor seen His SHAPE" (John iv. 24; v. 37). The Holy Ghost is never described as possessed of a human body as the Lord Jesus is. On the contrary He is said to indwell the temple of the believer's body! (1 Cor. vi. 19).

Personality is different from and much more than bodily form, but it is untrue to deny that God has been pleased to reveal Himself as Father, Son and Holy Ghost. Take the following statement which gives but one of many of the threefold and united combinations found in the Word of God. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. xiii. 14).

Mrs. Eddy writes, "The infinite and divine principle of All Being, the ever present I Am filling all space, including in itself, all mind, the Father and Mother God." We venture to affirm that such an incoherent presentation of words was never exceeded since writing was first known.

Here is the denial of the Divine Personality. Impersonal principle takes the position and place of the Creator. This principle is "All Being, the ever present I Am." Here also is recognition and

assertion from Mrs. Eddy's pen of the Divine personality which she has just denied. Either she must deny the Creator's existence or hold that the Universe is a vast Orphanage. She cannot elect both positions. Mrs. Eddy says "itself" fills all space, is self-existent, is the I Am, is the all mind, the Father and Mother God.

MRS. EDDY'S INFINITE "ITSELF"

What an infinite itself! Mark! a self-existent neuter! Here is Pantheism, not to say Atheism of the most grotesque character asserted, and, in the same paragraph, denied. Mrs. Eddy writes, the "itself is the I Am, the self-existent Father and Mother God filling all space."

Itself in her hands now becomes masculine, a Father, and feminine also, a Mother, God. This wonderful "itself," so Mrs. Eddy says, fills all space, is all mind, denies the senses, excludes matter, disease, sin, evil, and death. Yes, here it is, on the authority of this Apostle of Christian Science.—*Rudimental Divine Science*, page 11.

Mrs. Eddy's masculine and feminine itself, her neuter I Am—which it seems to us, should be *I am not*,—comprehends Omnipotence, Spirit, Good, God, and excludes disease, sin, evil, matter, the senses, and death.

This is extraordinary writing certainly. Thomas Carlyle said that "Great Britain contained forty millions of people, mostly fools." What would he have written had he been compelled to read Mrs. Eddy, and mingle with her thoughtless following of Christian Scientists. It seems scarcely possible that any woman of sound mind could write such a mass of foolish statements as those we have quoted.

Mrs. Eddy also writes, "To me God is all. He is best understood as Supreme Being, as infinite and conscious Life, as the affectionate Father and Mother of all He creates." Does Mrs. Eddy believe that God yields the mountains and rocks His affection and love? The words it will be seen again give contradiction to what she has before written.

Which statement does Mrs. Eddy believe? In one passage she formulates a grotesque Pantheism. In another she speaks of the Self-Existent Creator. Both cannot be true. Which is Christian Science? The sentimental expression "as the affectionate Father and Mother God of all He creates," is one of those womanly utterances for which Mrs. Eddy is notorious.

It is her gentle method of getting away from ugly words, such as sin, wrath, death, and the

devil or anything which does not harmonize with her conception of God's affectionate parentage. It is not the testimony of the Bible.

The Word of God distinctly says, that it is a righteous thing with God to recompense. "Unto them that do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil of the Jew first and also of the Gentile'" (Rom. ii. 8, 9). Now seeing that if it is right for God thus to act, it would be absolutely wrong for "the affectionate Father and Mother God," to fail of retributive judgment in all these cases. We do not feel at liberty to play fast and loose with revealed testimony.

Mrs. Eddy allows her feelings to carry her away. Feeling is one thing, sentiment another, judgment quite another. Many of our readers have been in a court of justice. A man or a woman has been tried, and found guilty. The prisoner was in tears and distress of mind. Not seldom a mother or sister of the criminal has been present. We have seen such in deep grief and sorrow. What then? Why just this. Feeling and sympathy, went out from us toward the relatives, yea toward the prisoner, but not judgment. The judgment went out from us

also, but it was with the judge, with the law, with the sentence, and against the condemned man.

Mrs. Eddy appears to be singularly wanting in a sound judgment. A clear mind evidently is not her strong point. Probably she is tormented by the errors into which the five senses have become the physical avenues, and into which they have plunged her. It is kind to hope that she is beside herself from a religious point of view.

MRS. EDDY HER OWN HERALD

Mrs. Eddy did not need any herald or witness in order to her advent as the great prophetess of Christian Science. This is how she demonstrates herself (preface to *Science and Health*). "As the pale star guided the prophet shepherds to the cradle of the young child who should redeem mortals, so now the wise men are led to behold and follow the day star of Divine Science as it shows the way to eternal harmony." Is this fanaticism or idiotcy, which? The question is raised by Mrs. Eddy seeing that she is the arrived prophetess, the discoverer of Divine Science.

Then follows on page 28, S. and H., "The true Logos is demonstrably Christian Science." If the writer of these words is sane, then this is blas-

phemy. To say that Christian Science is Jesus Christ the Word, or that the principles which we have examined are in harmony with the mind of the Lord Jesus as revealed in John i. 1–14, is absolutely false. Once more Mrs. Eddy writes, "Christian Science has come through the one whom God called." What scandalous audacity is here.

And this also, "Our Master left no definite rule for demonstrating His principle of healing and preventing disease. This remained to be discovered by Christian Science. Christian Science alone reveals its principle and demonstrates its rules. Its discovery is the second coming of the gospel of peace on earth and good will to men." Oh the matchless modesty of Mrs. Mary Baker Eddy!! All this foolish statement is absolutely untrue.

Take the assertion that the healing and preventing of disease was reserved for Mrs. Eddy to discover or should we say for Christian Science to make known. Why all the questions which belong to mind healing, faith healing, and disease preventing, effected through diverse mental exercises and conditions have been known, tried, experimented upon, and written about long before Mrs. Eddy was born. It must not be lost sight

of that all this "high falutin'" bears that ancient date 1866.

It is said that there is liability to contract mental disease by contact with what is read, as it is known there is through personal contact with those physically diseased. Madness by contact with diseased minds is a terrible possibility. The law of penalty however has place and holds here also.

Mrs. Eddy has given out in more than 150 editions it is said of her seven hundred paged volume an enormous quantity of "vicious lymph from the brain," which has without question inoculated many of her followers. Personality works outward whether for good or evil. "No man liveth to himself." We should beware of the curse of an outgoing pride and fulsomeness.

KING HEROD AND MRS. EDDY

That is a striking word concerning King Herod. Here it is, "And upon a set day Herod arrayed in royal apparel sat upon his throne, and made an oration unto them. And the people gave a shout saying: It is the voice of a god and not of a man. And immediately the angel of the Lord smote him because he gave not God the

glory, and he was eaten of worms and gave up the Ghost" (Acts xii. 21–23).

The worm period has not yet arrived for Christian Science, but as surely as Brigham Young with his polygamous Mormonism came to a calamitous end, and Joseph Smith with his professed new revelation from God, so also will this boastful and blasphemous system known as Christian Science. Nothing can ever alter the words of the Lord Jesus, "Every plant that my Heavenly Father hath not planted shall be rooted up" (Math. xv. 13).

As in the case of Herod, so already woman worship is being rendered to Mrs. Eddy. Listen to the fulsome flattery of one of her admirers not to say worshippers, which we here quote: "We can scarcely realize that there ever could be a mind competent to harmonize with such admirable discernment of truth and reality, and such precision of thought the profoundest mysteries of moral and spiritual life."

Here is another effusion found in the "Christian Science Journal." This time it is a poem addressed to the authoress of "Science and Health" some of whose false propositions we have already examined. The poet in impassioned language addressing Mrs. Eddy, says, "Through thee, the

Christian Science light pours forth in sweet accord." Again, "Through the windows in the heaven of the tender Mother Love, goes forth the peace on earth to men." And yet once more, "O Father love, and Mother love, and Christ love, Trinity, God's womanhood has brought us all His true divinity."

AND YET ANOTHER DEIFIED MARY

Here is another deified Mary! Mrs. Mary Baker Eddy blasphemously placed as the third member of the Trinity. Here is the practical deification of Mrs. Eddy, and yet many members of the professing Church of Christ not only attend these anti-Christian Assemblies but actually consent to become members of what are known as Christian Science churches. These churches are falsely named. To affirm that they represent the doctrines, principles, and ethical teaching of the Lord Jesus Christ is utterly untrue.

We have heard that some members of Christian churches have made application for letters of dismission to assemblies calling themselves "Christian Science Churches." Such applications are simply monstrous and no minister of Christ or Christian church anywhere should consent to be a party to such an outrage.

The principles of so-called Christian Science assemblies are utterly foreign to Christian doctrine. As we have shown, the Scriptures have nothing in common with Mrs. Eddy's teaching. "What communion hath light with darkness?" or he who believes the Word of God with the vagaries and blasphemies of Christian Science?

We are aware that our impeachment is a vigorous one, and are prepared to give twenty times as many proofs as those already given to show the truthfulness of our words. A veritable legion of false statements is found in Mrs. Eddy's books and teachings.

MRS. EDDY'S POT OF FLIES

Before we deal with the ointment found in Mrs. Eddy's pot of flies, we call attention to some other items obviously untrue, but coated over with Christian Science, sophistry and bombast. Here is an assertion, "Man is not in matter." These are the words of Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Man is declared, so far as his body is concerned, to be formed of matter, "the dust of the ground." By the further

act of God, His breathing into man the breath of life, man became a living soul.

Man, therefore, is in matter, indwells a material house, a body. Of course nobody who has not taken leave of truth and become fooled by Mrs. Eddy could endorse this false statement asserted with her accustomed boldness.

Here is another falsehood. "Man is not old or young. He has neither birth nor death. Man was and is God's idea, even the infinite expression of infinite mind, and coexistent, and coeternal with that mind. Man's consciousness and individuality are reflections of God. God is soul. Therefore there can be but one soul. There are not souls many nor spirits many. The term souls or spirits is as improper as the term gods. There is no finite soul or spirit. God is the principle of man."

CHRISTIAN SCIENCE PANTHEISTIC

This whole statement is Pantheistic. It is the doctrine that nature or the Universe is God. Mrs. Eddy knows this and has been charged with being a Pantheist. With her accustomed readiness for mere assertion she meets the charge thus, "Christian Science is not Pantheism."

We again investigate and examine Mrs. Eddy's

words, "Man is the infinite expression of infinite mind." Then, if the expression which Mrs. Eddy declares is infinite, man is infinite. Surely this is trifling with the term infinite. Man is not infinite, neither is any man coexistent or coeternal with God. "Man is principle," according to Mrs. Eddy. Man's personality is not, and he is merged into Pantheism.

Once more, "God is soul, therefore there can be but one soul." This is another foolish attempt at logic, but the conclusion is a logical absurdity. Pantheism again, and Mrs. Eddy's denial does not alter the fact. There have been, and there are millions of human souls dowered with consciousness and personality, with capability of loss, and in every case possessed of responsibility according to light, knowledge, and opportunity.

Again Mrs. Eddy writes, "There is no finite soul or spirit. God is the principle of man." Now here in the plainest terms man is declared to be God and God is the principle of man. Man is represented as infinite, equal with God.

All this is not only in direct opposition to the teaching of the Word of God, but it actually reverses the very relation which exists between God and man. God is Infinite. Man is finite. God is the Creator. Man the dependent and re-

sponsible creature. God cannot sin. Man constantly does. Disease, decay, corruption, death, and eternal torment are all possible to men. All these are impossible to God.

There is the height of infinity between the Creator, the Self-Existent, the Eternal I Am, and man the lowly creature, dependent, and so far as present experience is concerned, mortal. This is the testimony of the Bible, as also the carefully defined conviction of multitudes of the profoundest thinkers and teachers that have ever lived.

MRS. EDDY'S "PRINCIPLE AND IDEA"

In the face of reason, intelligence, and revelation, Mrs. Eddy has the temerity to write this blasphemous expression, that "God is the principle of man." Thus God is made dependent upon man and inferior to him.

The term principle means, as we have shown, a beginning or origin, a fundamental truth. Now if God is the principle of man, Man is the beginning and origin of God. The awful lengths to which this infatuated writer has gone in this direction may be gathered from the following. Mrs. Eddy writes, "God and man, Principle and idea are inseparable."

Here man is the Principle and God is the idea, and they are one and inseparable. Now the word idea means "the image of a thing seen by the mind," a "notion," "an opinion." Here is an atheistic assertion but it is sandwiched between terms which deny Atheism. God becomes an idea and man is deified. That the tendency of Christian Science is toward Atheism we have no doubt.

How Mrs. Eddy could write that "the Bible has been her only text-book and guide in the straight and narrow way of this Science" is amazing. Has she never heard of Ananias? Why not frankly acknowledge Pantheism at once? Mrs. Eddy's position necessarily involves the following: "God being inseparable from man and the principle of man," there cannot be any subjection to dependence upon, or responsibility on the part of man to God. The Bible therefore which teaches all these cannot be true. This at least would be straightforward.

Mrs. Eddy knows that were it not for what the Apostle calls "deceitful and crafty handling" of the Bible on her part, large numbers of deluded Christian Scientists would not only have been warned against, but they would wash their hands of any partnership in, or complicity

with this burlesque of Christian teaching and Science.

How strongly the Bible speaks against sin, against iniquity and wickedness in every form. There is no glossing over with the tinsel of unmeaning rhetoric. Man is prone to "leave undone the things he ought to have done, and to do things that he ought not to have done, and that there is no health in him."

Man is shown to be a sinner worse in character than he is in action. It is bad enough to do wrong. It is still worse to be wrong and to take pleasure in the condition. To be without desire for anything better or different from the habits, conduct and character of the self-satisfied sinner is terrible. Such is man's natural condition.

Now where, in all Mrs. Eddy's volume is there anything which teaches the evil nature and quality of sin. Take the testimony of Christ Jesus concerning man's natural condition. And he said, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these

evil things come from within, and defile the man" (Mark vii. 20–23). This is the teaching of the Bible which Mrs. Eddy writes "has been her text-book and only guide."

MRS. EDDY SILENT CONCERNING SIN

It is not only that she is silent concerning sin, but she actually denies what Christ Jesus affirms and teaches. These are Mrs. Eddy's own words, "The belief of sin which has grown terrible in strength and influence is an unconscious error in the beginning." She does not believe in the reality of sin, for it is not the sin which has in her judgment become terrible, but the *belief* that sin is.

That she means this the following words quoted prove: "So long as we believe that soul can sin, or that immortal soul is in mortal body, we can never understand the Science of being." Here Mrs. Eddy denies the plainest teachings of the Bible. It is written: "The soul that sinneth shall surely die." Again, "The wages of sin is death." Again, "All have sinned and come short of the glory of God," and once more, "By one man's disobedience sin entered into the world and death by sin, and so death has passed upon all men for that all have sinned."

The Scriptures prove Mrs. Eddy to have written what was false when she said "the Bible had been her text-book and only guide in the straight and narrow way of Christian Science." Here is another testimony concerning man taken from the Bible. "They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one." In the face of these words which agree with human experience as we know it, Mrs. Eddy has the audacity to write "Man remains perfect."

The words of the Holy Ghost given by John, are that "If we say that we have no sin we deceive ourselves, and the truth is not in us. That if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all righteousness." In the forefront of these precious and gracious words Mrs. Eddy blasphemously writes, "God never pardons our sins or mistakes." Once more the Bible teaches, "The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men." Mrs. Eddy writes, "Whosoever believes that wrath is righteous does not understand God." These statements which we might add to almost indefinitely, prove beyond all dispute that to claim the Bible as her text-book and only guide

is absolutely false. She stands self-convicted before the world.

To quote the words of another writer concerning the leader of Christian Science. "Mrs. Eddy's claim to loyalty to the Bible is mere pretence. If she desired to overthrow belief in the teachings of the Bible she was at liberty to antagonize it openly. But to profess to believe it, while rejecting, or denying almost every doctrine which it teaches, was to resort to a course which is not easily characterized without using language which might seem harsh. But her presumption is still more aggravated by setting up the claim that she is a divinely appointed interpreter of the Bible. So astounding is her assumption in this respect that it can be trusted to overthrow itself."

"NO TRUTH IN PAIN, NO PAIN IN TRUTH"

The absurdity of Mrs. Eddy's statement that there is "no truth in pain and no pain in truth!" Whether the pain felt is mental or physical, it is a fact, and a fact is truth. Pain is of the mind. It exists also in human bodies everywhere. It is in matter, in consciousness. To deny this is folly. The illustrations are quaint and comical that are found amongst Mrs. Eddy's disciples.

Here is a prominent teacher in a large New

England city. Her teeth are defective and cause much pain. Seeing that Christian Science has not yet instituted a chair for painless dentistry, she visited a well-known medical Scientist. Seated in the comfortable chair of the dentist and fortified with Christian Science doctrine, that "there are no nerves in intelligence, and no intelligence in nerves," "no matter in mind, and no mind in matter," "no pain in truth and no truth in pain," the operation began. No intelligence in nerves!! Then why this outcry, "Oh that hurts," "Oh the nerve." No pain in truth. No truth in pain.

We have no desire to be hard upon this soft-headed public teacher of Christian Science, but we could not fail to be struck with the dentist's words, "I certainly have not a patient more sensitive to pain or more alive to the intelligence of her nerves than this amiable teacher of Christian Science."

Here is another illustration. Recently Mrs. Eddy was the speaker in a crowded meeting. A deaf woman was in the audience. She could not hear, and changed her place, coming close to the platform. Mrs. Eddy was annoyed because of this untimely movement. It was explained that the disturbing woman was deaf. This was not

enough. Mrs. Mary Baker Eddy was cross, and pettishly said that an orderly Christian Science Assembly should not be disturbed.

It will be noted that the sense of hearing which had become impaired was the rock upon which the new Logos had struck. Here was proof that one of the impaired senses much less five had become an obstruction to comfort. Nor this only, Mrs. Eddy's eyes were impaired (she was wearing glasses) and seeing the deaf woman moving about, they offended her sense of order and propriety. She was irritated and her temper was discomposed. Now is it cause for wonder that she has written, "The five senses are the avenues and instruments of human error?"

THE CRUX OF THE WHOLE POSITION

Yes, there's the crux of the whole position. Why not see without the eye, or sense of sight, and hear without ears or the sense of hearing. Why not handle without the sense of touch or feeling? Why not smell without a nose or use of the olfactory nerves, and eat without the sense of tasting in the palate? What a radical change to be sure. No eyes, noses, ears, hands, mouths or any other sense or vehicle thereunto. All discarded, and their false evidence and testimony

obliterated at the instance of infallible Christian Science. What a deliverance!! We shall yet see a Pantomime with Mrs. Mary Baker Eddy playing chief in a "burlesque of the five senses."

Seriously, we desire to know how it is that Mrs. Eddy wears glasses, and that she could be ruffled by the movement of her deaf sister? Christian Science denies the senses, the nerves and the feelings. Why does the chief Apostle of this fresh sect act in direct contradiction of the principles laid down?

To say the least, this is very inconsistent. We have sympathy with Mrs. Eddy in regard to disquiet and improper movements at public meeting or address. We, however, admit that we are but mortal, largely affected by and through the senses. Sometimes pained by them, but more commonly pleased. We enjoy them, they are grateful to us. We praise God for them.

We find it impossible to admit that "the five senses are the avenues and instruments of human error." There can be no question that the five senses are capable of being abused, and used as God never designed them, but for every evil to which the use of the senses may be applied, we undertake to furnish ten that are good and beneficent.

It is an insult to the Divine intelligence to affirm that the five senses are to be ignored, denied or revolted against because men and women become lawless in the use of these invaluable gifts with which God has endowed them.

THE CHILD A TIMELY ILLUSTRATION

We recall the case of a child. Through the servant's want of care the little one had crept to the nursery fire and burned its fingers. To speak more accurately, the fire did the injury, and caused the pain. We were all sorry for the child. We did not, however, think of abusing the fire, but we thought of a nursery fire guard.

To declaim against God because it is the nature of fire to burn and cause instant pain would have been *prima facie* proof of insanity. Suppose fire did not cause intense heat, consume and burn, of what use would it be? Every stove, fireplace, and chimney, indicates at one and the same time the exceeding value and usefulness of fire as also of the need for its protection and restraint.

We remember saying as the little one cried bitterly: "this is too bad," and we all sympathized with the sufferer, but using the judgment to reason with we said, "Supposing the fire had not

burned and caused pain. Think of the child pleased with its rosy brightness, putting the wee fingers into the attractive light. We suppose for a moment that pain was non-existent. A few minutes later and the mother comes in to find her little darling smiling and holding up a stump wrist. Pray notice, the child is maimed for life."

Far better the sharp pain, the bitter cry, the instant penalty than a painless burning and a sentimental attack upon the goodness of God because fire burns terribly. As every reader knows there is a very real sense in which a fierce fire is its own defence. You cannot approach close to a heated furnace or flame. Far better to study "the nature of things" than to play the part of foolishness in falling foul of unalterable conditions and fundamental principles.

What sense is there in denying the experiences of many generations? Mrs. Eddy again and again declares, "that matter has no existence," that "there is no disease," that "what is termed disease does not exist." Every Christian Scientist must know that these statements are false. What is the use of an attractive woman writing what is not true? Neither rhetoric nor attractive personality can make a lie into the truth.

As well attempt to whitewash a courtesan with theatrical applause and a shower of bouquets, as to rehabilitate these old heresies and errors by the senseless glamour of a torrent of words. We have already shown that Mrs. Eddy does not believe in sin. There is therefore no teaching of repentance in the Christian Science System.

ANOTHER CRITIC'S STATEMENT

The writer from whom we have already quoted, well says: "For my part, I do not like Mrs. Eddy's treatment of the doctrine or the fact of sin. It has been the way of reformers, prophets, apostles and founders of religions to call upon men to repent of their sins. But the founder of Christian Science commands us to repent, not of our sins, but of our senses. Her fundamental postulate is that we are living in an awful error, belief in matter, in the reality of physical things, in pain, sin, sickness, disease and death.

"This error is fastened upon us by our senses, and by our 'mortal minds.' Hence she exhorts and commands us to forsake our senses and our mortal minds, to give them up, cast them out and free ourselves from their bondage. 'The corporeal senses,' she exclaims, 'are the only sources of evil or error. Christian Science shows

them to be false. Corporeal sense defrauds, lies and cheats.'

"Again: 'Christian Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as mortal beliefs whose testimony can neither be true of man nor his Maker?' (Elsewhere Mrs. Eddy denies that man has a Maker.)

"But this is a kind of Christianity which I find it exceedingly difficult to accept; and I think I shall command some sympathy in saying that I cannot easily give up my senses, for I find them very handy, and moreover my conscience does not rebuke me for being in possession of such attributes. Troubles of conscience, frequent, persistent and perhaps sometimes unreasonable, I have certainly had; but I do not find it possible to persuade myself that I am to blame for having a pair of eyes or ears.

"It may be all a lie when my ear tells me that a bird is singing on the limb; but then I like the music, and I expect to go on indulging in that kind of error, Christian Science to the contrary notwithstanding.

"But then, what is the use of arguing the point. The real Mrs. Eddy believes in her senses as much as any of us. It is only the Mrs. Eddy lost

in a fog bank of metaphysical speculation who asserts to the contrary."

MRS. EDDY'S DENIAL OF THE RESURRECTION

Mrs. Eddy denies the fundamental doctrine of the resurrection of Christ Jesus the Lord. This is what the Bible says, "If Christ be not raised your faith is vain, ye are in your sins—But now is Christ risen from the dead and become the first-fruits of them that slept" (1 Cor. xv. 17–20).

Nothing could be clearer, or more conclusively stated. Think of the effrontery of any writer who in the face of these words pens the following: "Our Master appeared to His students, that is to their apprehension, He rose from the grave on the third day of His ascending thought, and so presented to them the certain sense of eternal life."—*Science and Health*, p. 502.

"The forgiveness of sins," which is another of the fundamental doctrines of the Scriptures is also denied and misrepresented. This is the teaching of the Word of God, "Be it known unto you men and brethren that through this man (Jesus Christ) is preached unto you the forgiveness of sin, and by Him all who believe are justified from all things from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39). This

precious testimony Mrs. Eddy distinctly denies. She writes, "The design of love is to reform the sinner. If his punishment here has been insufficient to reform him, the good man's heaven would be a hell to the sinner. . . . Science reveals the necessity of sufficient suffering either before or after death, to quench the love of sin. To remit the penalty due for sin would be for truth to pardon error. Escape from punishment is not in accordance with God's government in which justice is the handmaid of Mercy." Again, "It is useless to suppose that the wicked can gloat over their offences up to the last moment and then be suddenly pardoned and pushed into heaven."—*Science and Health*, p. 341.

Once more we examine Mrs. Eddy. "Resurrection is ascending thought." What nonsense this is. Resurrection from the dead is not ascending thought. It never was. It cannot be. The resurrection of Christ was separated from His actual ascension by the space of forty days. Resurrection is life from the dead. The Lord's personal ascent from Olivet to the right hand of the Majesty in the heavens is not ascending thought.

We cannot without protest permit this playing with terms. This "ascension of thought" busi-

ness is stupid. Thought was not raised from the dead. Thought cannot die. The Lord Jesus the Saviour of sinners poured out His soul unto death. His life was given as the infinite sacrifice for sins. "He died unto sin once. He lives unto God. His resurrection is the proof. By one offering of Himself He has perfected forever them that are sanctified."

Mrs. Eddy must not traffic in counterfeit terms. It is not honest. To wrest the Bible from its real meaning shall not be done without exposure. It was not "ascending thought" that was raised from the grave on the third day.

Again she writes these words "ascending thought, and so presented them the certain sense of eternal life." Now eternal life is not "certain sense." The Bible distinctly says of all believers, "This is the record that God hath given to us eternal life and this life is in His Son. He that hath the Son hath life and he that hath not the Son of God hath not life" (1 John v. 11, 12).

THE BIBLE HAS NOT BEEN MRS. EDDY'S GUIDE

Why does Mrs. Eddy withhold from her followers these Bible truths? The fact is there is no sense in her statement. Eternal life means much more than thought or perpetuity of being.

Eternal life is the possession of the Son of God. It is a caricature of Christ's teaching to speak of "the certain sense of eternal life. Thought is not life. Life precedes thinking. Thought is the act of thinking or reasoning."

Let us turn from sophistry and deceit and hear what the Bible says. These are the words of the true and only Logos, "To as many as received Him (Christ) to them gave He the right, the power to become the Sons of God even to them that believe on His name. Which were born not of blood nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). This is eternal life, to receive and possess the Son of God. Mrs. Eddy's certain sense is certainly senseless and directly contrary to the teachings of the Bible.

Again she writes, "The design of love is to reform the sinner." This is a very pretty sentiment. It is truth out of place. The design of God's love is to save the sinner. You cannot reform the sinner. If you could, he would be the same man reformed. Reformation is not God's design. Regeneration is God's design. It is written, "If any man be in Christ he is a new creature." He is not reformed. A new creature is not and cannot be a reformed sinner.

Of all believers, of all who have received Christ it is written, "We are His workmanship created in Christ Jesus unto good works which God hath afore prepared that we should walk in them." A reformed sinner is one thing. A man born of God, born from above, born of incorruptible seed, is quite another.

This wretched system has no place for the grandeur of the truth. "Neither circumcision availeth anything nor uncircumcision but a new Creation. And as many as walk according to this rule, peace be on them and mercy" (Gal. vi. 15, 16). Mrs. Eddy should sit at the feet of Jeremiah and listen to God's philosophy. "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil" (Jer. xiii. 23).

When will Mrs. Eddy learn that Science teaches "the tendency to final permanence." Let the sinner continue to reject God's great salvation and he will become what the devil is, viz, a permanent sinner having sinned away every particle of will power to submit to God.

BIBLE TEACHING CONCERNING SATAN

In this connection it is solemnly interesting to notice what the Bible teaches, that when the

Lord returns to the earth for the Millennial age the evil Personality, Satan, is bound and shut up in the bottomless pit for a thousand years. At the close of this long period of imprisonment he is not improved, much less reformed. He goes forth at once as a revolutionist and leads the nations into final revolt against God.

For this his latest and last revolutionary crime against the Supreme and Blessed God, he is cast into the lake of fire. His evil nature is not reformed. How could it be when he has made definite choice of the rôle and character of the usurper of Supremacy. The last we hear of the devil is his deformed personality, localized and tormented forever in the lake that burneth with fire and brimstone.

Mrs. Eddy may well need her sentimental "Father and Mother God." In her definite rejection of the teachings of the Bible she must formulate some caricature of the truth, and she has done it. Anything more grotesque than the make-up of "Christian Science," it would be impossible to conceive.

It is true that if Mrs. Eddy's reformed sinner could enter heaven it would be hell to him, but for a very different cause than she suggests. What is to prevent the reformed sinner going

back to the dictates and service of his corrupt nature? It ought to be seen that if it were possible for the reformed sinner to enter heaven, he would sin there as certainly as he does here. No reformed sinner is sinless or holy. Sin is restrained, that is all.

Until a man is regenerated he is destitute of a holy and sinless nature. His human nature as the Bible and experience everywhere declares and gives evidence is sinful. The profound reason for the resurrection of the Lord Jesus Christ, was that by virtue of union with Him regenerate men may become partakers of "His holy life, the divine nature" (2 Pet. i. 4).

By faith in Christ the believer possesses a holy and sinless nature. The testimony of the Bible to all that are born of God is "Ye have died, and your life is hid with Christ in God. When Christ our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, 4). This is Bible doctrine. Possessed of Christ's holy life and pure nature when He comes (sin after that time) will never exist in the believer or be committed again. The unscriptural travesty formulated by Mrs. Eddy is thus stated—"Science reveals the necessity of sufficient suffering either before or after death to quench the love of sin." Science

does nothing of the kind. So far science has not spoken about suffering either before or after death in order to quench the love of sin. This is Christian Science assertion, Mrs. Eddy's counterfeit gospel. "Suffering is to quench the love of sin." It may be after death. Here is a fresh purgatory and a post mortem salvation through personal suffering. Here is a fresh Saviour, whose name is "Suffering."

THE BIBLE OPPOSED TO CHRISTIAN SCIENCE

The Bible, the Christian's guide, knows nothing of Christian Science salvation. This is the testimony concerning the sinner's Saviour, "Thou shalt call His name Jesus for He shall save His people from their sins" (Matt. i. 21).

And again of all believers. "Who His own self bare our sins in His own body on the tree that we being dead to sins should live unto righteousness; by whose stripes ye were healed" (1 Pet. ii. 24).

And yet once more: "In that he died, he died unto sin once; in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God in Jesus Christ our Lord" (Rom. vi. 10, 11). In the face of these teachings of the fundamental truth of

the sinner's salvation through the sufferings and death of the Lord Jesus, Mrs. Eddy has the temerity to write that the quenching of the love of sin comes by the suffering of the sinner either before or after death.

If this were so then there was no need for Christ's sacrifice for sins. No place for the precious words "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John iv. 10). Oh shameless writer to say "The Bible has been my text-book and only guide."

It will be seen that Christian Science is a mere system of morality. The fundamental truth of partnership with Christ in resurrection, has no place in Christian Science. The following anthem of all believers is not known and could not be rendered in these Assemblies, "In this was manifested the love of God toward us because that God sent His only begotten Son into the world that we might live through Him" (1 John iv. 9).

It is well to bear in mind that the word moral has no place in the Bible. From Genesis to Revelation it is not found. Morality simply means appropriate conduct amongst men. We know large numbers of men and women who pride

themselves upon their morality, but they are utterly opposed to the gospel of Christ.

Morals represent man's thought of the gospel. Salvation from the guilt and penalty of sins by the death of Christ and deliverance from sin by reason of partnership with Christ in resurrection represents the gospel of the Blessed God.

IS IT IMPROPER TO SPEAK OF SOULS?

Mrs. Eddy, writes, "It is improper to speak of souls as it is improper to speak of gods." This is false. The Lord Jesus teaches, "For what shall it profit a man if he shall gain the whole world and lose his own soul. Or what shall a man give in exchange for his soul" (Mark vii. 37, 38). The words "his own soul" and "his soul," settle the question. Christ affirms again and again, that the soul is a personal possession. Here the personality of the man and the separateness of the man's soul from every other man's soul is distinctly taught.

So senseless and revolting is Mrs. Eddy's language in regard to the atonement that we forbear quoting her words. Lest however we should be supposed to do the writer injustice we give one or two sentences. "He atoned for the terrible unreality of a supposed existence apart

from God. He suffered because of the shocking human idolatry that presupposes Life, Substance, Soul and Intelligence in matter."

The author of such absurd phrases is surely better fitted for kindly restraint in an insane asylum than for the leader of this latest cult Christian Science. We notice that one of the leading teachers has recently been lecturing in Chicago. We believed we were justified in calling this system Pantheistic. This gentleman said, speaking of Christian Science, "We do not believe that God is personal or the image and likeness of person, for person and personality are finite."

Here is the denial of God as "Creator," "Redeemer," "Saviour" and "Preserver of men." All these personal terms which necessarily carry with them the blessedness expressed in the words, "I believe in God, the Father Almighty, maker of heaven and earth," are ruled out by this ungodly system and exchanged for the impersonal abstractions of the Pantheist.

We do not understand an impersonal God. Life is too real and the necessity for God's salvation, love, fear, obedience and blessing too great to fall down before an infinite and self-existent "itself."

Were we compelled to make choice of posi-

tions, we would rather join the fools who say in their heart, "there is no God," than bow in a Christian Science assembly where deformed intelligence impudently asserts that the Eternal God of whom the Cherubim sang, "Holy, holy, holy is the Lord of Hosts," does not exist. The seeds of its own corruption inhere in Christian Science.

OUR DEEP CONVICTION CLEARLY STATED

Here at this very point we have deep conviction that the Church of Christ has greatly missed her way. She should have made the questions of healing and the alleviation of human suffering one of her chief ministries and business. This she has not done, and hence as we believe one great cause of her weakness. We need to hear the strong words of common sense spoken by the Prophet Isaiah.

Reproving the mere ritual into which the fasts of Israel had fallen, the Lord asks, "Is it such a fast that I have chosen for a man to afflict his soul for a day, to bow down his head like a bulrush and to spread sackcloth and ashes? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the

heavy burdens and to let the oppressed go free? Is it not to deal thy bread to the hungry and that thou bring the poor that are afflicted to thy house? when thou seest the naked that thou cover him! and that thou hide not thyself from thine own flesh?" (Isa. lviii. 5).

Then follow the words which should be graven on the pillars of the houses of assembly or better still upon the hearts of all believers, "Then shall thy light rise in obscurity and thy darkness be as the noonday—And the Lord shall guide thee continually and satisfy thy soul in drought—and thou shall be like a watered garden and like a spring of water whose waters fail not." (Verses 10, 11.)

What a wonderful proof is here given of the personality of the Lord, and His deep and loving sympathy with human sorrow and suffering, and what a reproof to the mere ritualism and formality which in our day has eaten like a canker into the practical worth and usefulness of the Church. There could be no improvement suggested to the words spoken by the Lord Jesus on this great question.

The burden of His great sympathizing heart finds vent in the gracious invitations of the Gospel, "Come unto Me all ye that labor and are

heavy laden and I will give you rest," and again, "Go ye into the streets and lanes of the City, into the highways and hedges, and bring so many as ye find of the poor, and the maimed, the halt, and the blind, and bid to the marriage," and again, "Compel them to come in that My house may be full."

OUR LORD'S PATHETIC COMPLAINT

Oh wonderful love! O splendid Saviour. Had Thy words been heeded and Thine example followed, what heavy burdens had been removed from the sinful and suffering sons of men. Can we wonder that failing so largely to fulfill His Will, the Church instead of saving and helping the world has been mainly engaged in enriching herself.

Is it matter for surprise that the Lord of glory said of her with pathetic sorrow, "Thou sayest I am rich and increased with goods and have need of nothing. And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Oh burdened heart of the Saviour Christ.

To see Thy Church, designed to save others saving herself, declining to enrich the poor, and the miserable, and the blind, and the naked, becoming

miserable, and poor, and blind, and naked herself. Well may it be written, "So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth." Has he rejected the professed Church from real service? And is that the reason for His words, "As many as I love I rebuke and chasten, be zealous therefore and repent." (See Rev. iii. 14–19.)

Is it unjust or unkind in the light of the Lord's constant healing, help and blessing to say how little in these respects is the Church of to-day like unto her Lord? His public ministry was adorned all along its course with wonderful works. The rebuking and outcasting of demons, the healing of all kinds of disease. The restoration to wholeness of physical condition was His delight. They were His proofs of the mighty working of God. They were credentials of His matchless ministry. Miracle became His attendant handmaid.

Well might Peter speak out at Pentecost, "Ye men of Israel hear these words Jesus of Nazareth a man approved of God among you by miracles and wonders and signs which God did by him as ye yourselves also know." Is it not the fact that for some cause or other the Church has lost this beneficent ministry. Faith in Christ Jesus as the

healer and Saviour of the body needs a real revival. This we readily admit but let us be careful of so-called hypnotic and mind-healing sciences which, whilst boasting of their power, deny the august personality of the Lord Jesus Christ.

NO REAL HELP IN CHRISTIAN SCIENCE

And what is there in Christian Science to meet man's deep need? What can the abstractions in which Mrs. Eddy delights avail? Instead of the magnificent outflow of the great love instanced in the words, "God so loved the world that He gave His only begotten Son that whomsoever believeth in Him should not perish but have everlasting life." We have the following insipid phrases, "Good is God," "Principle is God," "Truth is God," and so on *ad libitum.*

Instead of God's infinite, personal and blessed character we have words, words, words. Oh the bright and blessed contrast contained in the truth, "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life. And not only so but we joy in God through our Lord Jesus Christ by whom we have now received the atonement" (Rom. v. 10, 11).

This erratic system is constantly defended be-

cause a certain measure of success has attended it. Many persons have thrown in their sympathy and lot with Christian Science for no better reason than this that it has attained a position and following in the states, "Nothing succeeds like success." That a measure of interest exists in Christian Science is freely admitted.

The reason for this is not far to seek. Sympathy with human suffering everywhere exists. We readily turn to anything which gives promise of the alleviation, healing, and cure of disease. Natural affection in the family and in our individual and social life produces this. It is kind, right and wise, and ought to be.

Christian Science announces the discovery of an enormous mind power which is effective to cure and alleviate any quantity of disease. Mrs. Eddy's recognized intellectual follies are borne with, and her absurd propositions winked at, by many who long to see their relatives and friends restored to health and strength.

Christian Science professes to possess ability to deal with various diseases and cure them. To secure the benefit you are expected to become a Christian Scientist. This is practically the *sine que non*. These cures are not affected by ordinary medical skill or medicine, but by what Mrs.

Eddy describes as virtues flowing out from Christian Science meetings, teacher's and associations. Mind-healing well expresses the *modus operandi* of Christian Science.

The intimate connection which exists between the mind and the body, between the mental and physical divisions of man's constitution is well known. "Mind-healing" as it is called has become popular. Hypnotic professors and mind Scientists have quite a large following. Just here is the strength of Christian Science and the principal reason for its progress. It is the goodly piece of human ointment in Mrs. Eddy's large pot of flies.

LOOKING AFTER THE FLIES

We have nothing to write against truth, come it from whence it may, but we are bound to look after the flies. We are told that they are very good scavengers, but we are not prepared to accept them though they infest and cover the ointment.

That Christian Science has through its teachers and operators healed disease and relieved impaired mental conditions, and through the mind effected some remarkable results and cures is probably true. But this has been and is equally true

of what is known as "faith-healing." There is a connection just here which needs to be pointed out. These cures we were personally familiar with in London long before Mrs. Eddy's advent.

This has been equally true of America and the Continent of Europe, though not so widely known as during the past twenty years. It is simply absurd for Mrs. Eddy to say that it was reserved for Christian Science either to discover or make known mind-healing as a new gospel.

We are not by any means sure that hypnotism is other than very dangerous. We have seen and heard of the most absurd not to say immoral things done to and by those who have yielded their minds and wills to the mesmerist and hypnotist. Tampering with the governing force, the conscious soldier on guard in mansoul is to be strongly deprecated. No operator has the right to tamper with or weaken the will power or sensitiveness which pertains to personal consciousness. Far better the anesthetic than the pranks of the hypnotist. Of the remarkable cases of cure effected in England and the United States in years past we are all more or less familiar. That Mrs. Eddy and her followers have emphasized that phase of so-called "Mental Science" which teaches the denial of the senses we frankly admit.

But is this denial of the senses, Science or Fanaticism, Mind or Madness, which?

The beneficent results which we believe may in many cases (not in all) be obtained by prayer, the exercise of faith, and the discipline of the mind we would be the last to make light of, much less deny. Through sin and carelessness, through want of faith in, or lack of definite surrender of body and mind to the healing ability of the Lord, large numbers we believe are weak to-day both in body and mind.

To ignore the Lord Jesus as the Saviour and Healer of mind and body for this present life is melancholy indeed. With this we could have no sympathy, and we are heartily in accord with all intelligent effort and true discovery which helps and alleviates human suffering. This is the mind and will of the Lord, whose servants we are and whom we heartily desire to obey.

THERE MUST BE A RECOGNIZED LIMIT

There must, however, be a recognized limit to the operations and results of "faith-healing" or "mind-healing." We have known numbers of cases in which after prayer, the exercise of faith, and anointing with oil, the patients have been asked to believe that they were healed, to get up,

and walk about. Now the truth is they were not healed, and the question arises, what about the sacrifice of truth involved by the patient stating, "I am healed" when it was not the fact? There have been numbers of such cases and experiences.

We know of some cases and have heard of many who have been healed, and healed at once, through the exercise, as we believe, of faith and prayer, but that which we have stated shows that you cannot define faith healing as we know it to be a *a principle of abiding* application in all cases. Here is the crux of the whole question whether "faith-healing" or "mind-healing" be in question.

Some Christian men and women we have known appeared to possess the gift of healing. But the gift, whatever the reason assigned may be, was not effective for exercise in every case. To our minds the perfect and comprehensive will of the Almighty Creator "in whom we live and move and have our being," is always to be kept before us and submissively recognized.

We have not yet guaged the depths of the divine philosophy resident in the matchless utterance of Christ Jesus, who in His vicarious sorrow, when "made sin for us who knew no sin" said,

"If it be possible let this cup pass from Me nevertheless not My will but Thine be done."

We make these remarks not as criticising in any unfriendly spirit "faith-healing" as a revealed truth in which we firmly believe, but as a kindly protest against any hard and fast line being laid down and applied in all cases.

To assert as some have done that "it cannot be according to the divine will that any believer should be sick." This we regard as a very superficial statement. To those who affirm that "all sickness is of the devil," we reply that in our judgment it is a self-evident fallacy. That sickness was originally caused by sin we doubt not. That the devil is shown to be a sinner from before the beginning of human history, and that he tempted the first man and woman to commit sin is also true.

This unwise speculation concerning disease and physical defect being purely of the devil, or necessarily a result of parental or personal sin was wisely rebuked by the Lord Jesus Christ.

We read, "And as Jesus passed by He saw a man which was blind from his birth, and His disciples asked Him saying, "Master who did sin this man or his parents that he was born blind? Jesus answered, neither hath this man sinned nor

his parents, but that the works of God should be made manifest in him" (John ix. 1–3). Christ's still more efficient answer was this that at once He gave the blind man his sight.

To attempt to divide into proportions the measure of guilt, sin and penalty, which pertains to man on the one hand and the devil on the other is not wise. Evidently they were both guilty. The devil and ungodly men are in partnership now, anyway, and will, if the partnership is continued, share together a common and similar judgment.

MRS. EDDY EXPLAINS AWAY THE DEVIL

Mrs. Eddy denies in the boldest terms the existence of the devil. This of course is part of the so-called principles which pertain to Christian Science. The Bible gives no less than thirty personal titles and names to the devil.

We quote Mrs. Eddy's words, "Devil! a lie! error! neither corporeality nor mind! the opposite of truth! a belief in sin, sickness and death, animal magnetism, lust of the flesh."—*Science and Health*, p. 575.

What shall be said of her words, "The Bible has been my only guide and text-book in the straight and narrow way of Christian Science."

In trying to get rid of the personal devil Mrs. Eddy quotes the words concerning the Lord: "He cast out devils," commenting upon the word "devils," she says, "This record shows that the term devils is generic, it being used in the plural number. From this it follows that there is more than one devil. That Jesus cast several persons out of another person is not stated, and is impossible."

The truth is that Mrs. Eddy is either ignorant or guilty of falsehood. Wherever the word "devils" occurs in the English translation it should be "demons," and is so rendered in the Revised version. There is but one personal spiritual being called the devil.

There are many demons. There are personal spiritual beings. Angels that have fallen and revolted from God having left their proper habitation (2 Pet. ii. 4; Jude 7).

We now deal briefly with the question of mind-healing, the piece of ointment found in the Christian Science pot of flies. Much may be accomplished by the wise and disciplined use of the powers which pertain to the human mind.

The mind may be so powerfully affected as to bring depression, hopelessness, despair and

suicide. It is obvious also that the human mind is capable of being influenced for hopefulness, confidence, buoyancy and bright outlook. Hopeful words spoken by the kind-hearted medical scientist, friend, or nurse, have marked the hour of crisis to thousands of sick people, confidence and hope have been white-winged angels heralding to the patient hopeful tidings of speedy recovery.

Mind influence of a true and healthy character cannot be too highly estimated or too often used. The outlook of unwholesome fear has meant in many cases the contraction of disease, the herald of weakness, the forerunner of death.

We remember with vivid distinctness the dread visitation of cholera in London in 1854. We lived in the very heart of the cholera centre. A paralyzing fear tended to the contraction of disease, and rapid approach of death to many who resided there. Large numbers hastened from the city. We remember a startling case. A wealthy lady moved with unwholesome and cowardly fear, hurriedly left for Paris. She reached the metropolis of France, but died there within two or three days.

We recall a patient, incidentally hearing that the bed he occupied in the hospital had been filled by a man who had recently died. Fear

took hold upon him and in a few days he also died. Thousands of illustrations might be obtained proving the extraordinary power and influence of the mind over the body.

Had Mrs. Eddy called attention to this force, this mind power, she would have done good service. To mix up an important factor, such as the aid of the mind is proved to be, with the unwise attacks made against the invaluable and divinely imparted senses which men everywhere possess is stupendous wrong.

To profess allegiance to the Bible, and to state that she has made it her text-book and guide, when she denies nearly every truth revealed therein, is sin of no ordinary magnitude. We cannot forbear taking exception to Mrs. Eddy's statement, that disease is cured by casting out belief in its reality. She actually affirms that in teaching so she has rediscovered Christ's method.

The interpretation which Mrs. Eddy puts upon Christ's miracles of healing will serve to show the fanatical character of her views. She claims that disease is cured by disbelieving that it really exists. To recall the words which she uses repeatedly, "Matter has no existence, all is mind," and, "What is termed disease does not exist."

Mrs. Eddy actually says that "in this teaching, Christian Science shows that it has rediscovered Christ's method of treating disease." Another of her critics with striking and incisive words writes:

"Perhaps in these days when so many teachers assert rediscoveries of Christ, the lady at Concord should not be denied her little privilege, but it is no part of the record of Matthew, Mark, Luke and John that Jesus cured disease by teaching that it had no reality.

"He did not tell the blind man that he was mistaken about his blindness, or the paralytic that his senses were deceiving him, or the leper that the decay which was feeding upon his flesh was only a delusion; but He recognized the fact of disease in its grim reality, and healed by an exercise of power. To deny all reality to pain and sickness makes Christ's 'mighty works' merely the vanquishing of phantoms.

"But this is not the view which the Bible gives us of these miracles of healing. And no such view can be read into the record without turning language inside out and upside down. But the laws of language cannot be expected to have much force with an author who always speaks of the laws of the material world as so-called

laws, and who denies the actual existence of the pen with which she writes her thoughts."

Let it be remembered that in this criticism of Mrs. Eddy and her teachings we have no reference to any real results of healing really effected by Christian Science, much less with many whom we highly esteem who hold intelligently "healing by faith and prayer."

Much more might be stated to show the unscriptural character of Mrs. Eddy's writings.

One terrible result which is bound to follow the reception of Mrs. Eddy's teachings is the denial of personal responsibility to God. It is written in the Bible, "So then every one of us shall give account of himself to God." Whether Mrs. Eddy realizes this or not the trend of Christian Science teaching is clearly toward this result. It has been well said "that nearly all departures from the truth agree in their common dislike of personal accountability to a living God and in their attempts either by open attack or subtle deception to get rid of it."

FINIS.

Date Due

DEC 12 '43			
NO 17'52			
[illegible]			
[illegible]			
[illegible]			
[illegible]			
[illegible]			
[illegible]			
MAR 31 '62			
[illegible]			

BP955 .V31
Christian science examined,
Princeton Theological Seminary-Speer Library
1 1012 00010 5231